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FEAR

And Its Relation to Health, Courage and Efficiency

BY ARTHUR D. HARRINGTON, M.D.

In one of the utterances of that old Greek, Plato, there appears this sentence: "If fear were removed from the human heart, evil could not exist." Addison described fear as "A canker which eateth the heart. It doth take the luster from the eye and the music from the voice. Fear truly is the foe of all human progress."

In my own judgment, fear is one of the most immoral influences exerted by human beings upon themselves. The root of nearly all our great moral and physical diseases is to be found in the element of fear.

Thus I am called to attend a case where the patient believes appendicitis has set in. He or she does not know the characteristics of the disease, but through undigested reading and nerve-racking conversation, a mental dread of any intestinal inflammation is created. Consequently I find two diseases in progress—that of fear and that of the body. The body cannot be successfully cured until the fear element is removed.

This phenomenon is particularly manifest in women who study the factor of self-control—which is self-courage—far less than men. And the vast crop of shrinking, nervous children annually given to the world owe more of that disease to their mothers than to any other one cause. Fear has two phases—physiological and psychological. The physiological phase relates to its effect upon the body. I will speak of that first.

A timorous, nervous person is suddenly placed in a position of peril. He or she has never attempted to educate the body to self-control. Fear, pouncing upon him just at the moment when the body should be most alert, finds an easy victim. The hands and feet become cold; a dangerous tightening takes place in the throat and heart. The free circulation of the blood is temporarily stopped. Hot or cold flashes, or both, shoot through the skin. The lips and inner portions of the eye grow dry, and there may be a painful throbbing in the ears. Vertigo or heart-failure may seize the unfortunate one. A manifest nausea of the stomach is quite likely to appear. Often the imperiled ones suffer more from this power of fear than from the actual danger to which they were exposed.

A somewhat thorough medical investigation into the cause of the death in the Iroquois theater horror, revealed that many victims were overcome by sheer

fright and not by the escaping gases or fire. Evidence was at hand that if they had kept control of themselves they could have escaped.

A person whose body is so attacked by fear becomes physically as helpless as a child in any untoward circumstances, as a noise in the night, an alarm of fire, a runaway, or other unusual event. All those powerful agencies of the body, which should have been trained to do their duty in an emergency, fail through weakness. Even the digestive organs are shocked to an extent by which it may be a number of days before Nature can resume her proper functions. Personally, I would rather have a shock from a strong electric battery than one from fear.

By frequent bathing and massaging, fresh air exercises that harden my body, constant cultivation of outdoors and a big contempt for indoors, more consideration for my stomach than my palate, avoidance of dissipations, I have taught my flesh and bones to be quick and not afraid. I know by experience that I can receive a severe physical shock and not pass through the distressing, dangerous symptoms I have enumerated.

My children have been taught from infancy that the best way to avoid danger is to face it, and face it fearlessly. They have been steadily taught, "The chances are all in favor of your not being harmed if you have taught your mind and body how to take care of yourself. Don't be afraid of anything."

THE MENTAL SIDE

After enumerating the ills of the body produced by fear, I have no hesitancy in saying that the mental, or psychological, side suffers most in its effects. The gradual or total paralysis of the mind which follows an attack of fear is more destructive of the thinking and working powers than any physical shock that can be imagined.

Fear of poverty, of disease, of capacity to work, of neighbors and friends, or even of God himself, or one's own self, break the sacred chain of reason, and leave a wreck where its severed links fall.

What the mind wills the body will do. The central controlling power of the body is the mind. The mind weakens if the body is not kept strong, and the body is a joke if the mind is not self-controlled. But fear in itself can have no origin in the brute body; its inspiration comes from the mind, and the mind which is mastered by fear is not controlled by its possessor. When the mind is constantly

dwelling upon bugaboos—gossip, slander, dream stories, financial conditions, social relations, physical ailments—it gets into the rut through which the cart of fear is being constantly dragged by human force. The Creator never gave fear to the world of humanity.

I am not a Christian Scientist. Yet one of the chief factors of their success in bringing men and women into greater contentment, and hence, greater usefulness, is their denial that fear legitimately constitutes any real part of human life.

"Why be afraid of anything?" is their query.

In my own development, a very humble part of the Universal Whole, I have often had occasion to ask myself and the suffering who have come under my care: Why be afraid, if conscious that you are master of yourself? What is there to be afraid of, if one is honest with himself? And if not honest with himself, one has only to fear the law of compensation—that which you sow you shall reap.

Fear emasculates. Fear turns its face away from the Truth. Fear sees the trivial things of life as scarecrows, and misses the greater things—the brotherhood of man and woman, the unity of the home, the uplifting of child-life—because it is afraid of what God made real.

The longer we look upon these revelations, the more we are impelled to acknowledge the wisdom of the will of the Supreme Power, and the more we pity those who will not obey that will by simply controlling themselves. A person self-controlled never knows what fear is. The kitchen, the farm work, the toil of the city, are merely duties to be approached with open eyes and serene heart. The issues of evil people who surround them cannot change the even tenor of their ways. Masters of themselves, they are one with all humanity.

To such the temporary changes of daily life contain little to trouble. High prices of living may come—they have come through all the ages of man—but no mental or physical shock follows. Crops may fail—they have failed since the earliest written history of man—but the serenity of the one living to be wholly useful to self and to all within contact, is not disturbed.

Disease may invade, but disease is conquerable and disease can be kept away with knowledge. Why be afraid when one has his own controller upon body and mind? Death parts even those who are dearest, but to those still living and with whom Fear has no companionship, it is but a passing to a work beyond.

Far over in the Philippines, after the battle of Malolos, I came upon a boy from Pennsylvania, shot through and through. He was dying; he knew this side of life was ended for him but he was not afraid. His blue eyes were as clear as crystal water, and suffering as he was, his voice had a strong ring in it. He was lean and scrawny from the long struggle our troops had had to get to where they were, but the indomitable spirit of the not-afraid was in him.

"Say, doctor," he said to me, "let mother know I wasn't afraid to cross the line. Tell her I'll be waiting on the other side. I tried to do my best."

If into everyday, commonplace life, such a spirit could be taken, the word "fear" would not be in our dictionaries.—From "The Mother's Magazine," November, 1910.

The Gifts of the Months

RUTH D. ELDERKIN

JULY and her gift is Love. Love that makes life worth living; Love that fulfills all law; Love that always has been and ever will be, the greatest thing in the world!

What is this wonderful quality that has been extolled by all sages, sung by all poets and felt at some time by all who have lived, and is ever held as the great prize of life?

In Nature it shows itself as the quickening life that brightens the plumage of birds and makes the loveliness of flowers.

In man it is the revelation of the *Unity of Life*—it gives to the one who loves, the power to see the truth of another's soul, the real beauty and strength therein, hidden from the casual eye, so that *he who loves sees nothing but loveliness*.

Love is the magic that blots out criticism, as the light obliterates darkness. Love destroys the veil of sin, sickness, and lack through which we are wont to look at life and reveals the Presence of God as the only reality.

There is a story of a king who had no heir; which lack of posterity greatly grieved both the king and his court; so the king, having called his hetman to him, bade him search all lands for one worthy to inherit his throne.

The hetman went, spending many moons searching diligently both in his own country and in many others, near and far—but could find none great enough to be the son of the king.

Finally discouraged, he came home to consult his wife, who rebuked him for his wasted time and effort, for, said she: "Why go from home when in the cradle yonder lies the most perfect child in all the world?"

The hetman looked, and lo, it was even as she had said.

They dressed the child and took him to the king, hoping the babe would smile and show his dimples, but though he did, the king only laughed and said: "What, you bring me that little black thing for my heir?" But the hetman answered: "Oh, King! If you could *only* see him with our eyes!"

For the eyes of Love see only Truth, which is perfection.

* * *

How may one obtain this most desirable of all desirable faculties? Here lies the secret, it is not to be "gained," it is already the very essence and nature of our being, it has only to be recognized as our true nature, and *expressed*.

This is done by looking for the good everywhere at all times. It is a trite saying that we find what we look for, and it is indeed true in this case, for since *God is all, and is everywhere present*, when we look for God, we shall find all that is lovely in man and in nature—and beholding God's goodness and perfection, we can but express in word and deed our appreciation of that blessed Presence.

The first step toward happiness is to determine to be happy.—George Hodge.

JOSHUA (THE BOOK OF JOSHUA)

AGNES M. LAWSON

WHILE the Israelites were encamped in the wilderness of Paran; Moses decides to send spies into the land of the Canaanite. These people were farther advanced in agriculture and the arts of civilization than were the Israelites at this time but their moral and religious life was so vicious and demoralizing that affiliation with them was impossible, and the great Hebrew nation builders uncompromisingly destroyed them.

The question asked by the earnest Truth seeker is: Did God give the order to Moses to send spies into the country of Canaan that the Israelites might measure the strength of the inhabitants against their own, and thus go forward to exterminate the people and possess the land? Always bear in mind that, in the Bible, we are studying the evolution of the race and the unfoldment of the concept of God in the consciousness of man. God is intelligence, and if we will but take this intelligence with us as we study, we can readily see that God already knew the strength of both the Israelites and the Canaanites. If He were talking to Moses in the sense that one man talks to another, He would give the required information and there would be no need of sending spies.

Each man's God is his highest concept of Him. In the history of the race we do not come to a perfect concept of God until the revelation of Christianity. Moses lived thirteen hundred years before Jesus, and a comparison of his teachings with Christianity is unfair. To appreciate the great Law-giver, comparison must be made with the nations of his time. Inherent in the universe is a law called by Darwin, "The law of the survival of the fittest." Certainly the Hebrews were more fit to survive than the nations which they conquered. The European came to America, conquered the Red Man and took the continent.

Man must progress, and he who does not by inevitable law recedes and finally is annihilated. No power can hold us on life's highway except as we unfold from within our own consciousness. Evolution is the continuous progressive unfoldment of the power within ourselves. Moses saw natural law and founded a nation and a religion upon this. A knowledge of law is absolutely necessary to its fulfillment; and until this idea is established in man's consciousness we cannot rise into Christianity, which takes us into that realm of spiritual Reality which controls every natural law.

Moses sends from each of the twelve tribes of Israel one of their princes, over into Canaan. Conspicuous among these princes are two—Joshua, from the tribe of Ephraim, true descendant of Joseph, and Caleb, from the tribe of Judah, "the lion's whelp." The spies go forward into the land, and return with the fruits of the country and their report of it. "We came unto the land that thou sentest us and surely it floweth with milk and honey, nevertheless, the people be strong, and the cities are walled and very great. And there we saw giants, the sons of Anak; and we were in our own sight as

grasshoppers and so were we in theirs." But Caleb said: "Let us go up at once for we be well able to overcome it." Of all the spies sent out only those who felt their ability to conquer actually went over into the land of Promise, Joshua and Caleb.

Moses had founded a unique form of government, a Theocracy. Jehovah was the real Ruler who spoke to His prophets direct, who in turn gave those commands to the people. After the death of Moses word comes to Joshua, "Now therefore arise, go over this Jordan, thou, and all this people unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it. There shall not any man be able to stand before thee all the days of thy life; as I was with Moses so will I be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I swear unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand nor to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart from thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success. Have I not commanded thee? The Lord thy God is with thee whithersoever thou goest."

Joshua is not great because Jehovah spoke those words to him; he is great because he heard them. The infinite God is never silent, He is speaking those words to the whole human race all of the time; and the measure of the stature of each, is the measure of his ability to hear and obey. Under Moses, Joshua had learned to listen to the Voice and to obey it unhesitatingly, and only he who can be obedient can command. Joshua is the prototype of Jesus, whose name is the Greek form of the Hebrew Joshua. What Joshua did for the Israelites on the material plane, Jesus does for mankind on the spiritual plane. In his unswerving faith; his obedience to the call; in his definite clear-cut choice between good and evil; he merits the name bestowed on him by Moses, Joshua (Salvation).

Even in the Land of Promise, there are difficulties to overcome. There is no plateau in life on which we shall not have to put forth effort. To cease to do this is to cease to progress and life is eternal progression. After crossing the Jordan a big work confronts the Israelites. Jericho is on the way to all of the passes of the interior, it must be taken. As we pass from the mortal to the spiritual life, do we not find that we in our interior experience repeat this whole drama?

The spies sent into Jericho find but one woman favorable to them, and she of that class which the great Master asserted should enter the kingdom of Heaven before the self-righteous member of society. Man is acted upon by Spirit, and every one who has

accomplished a deed or a work worth while, will readily admit that a Power and Intelligence beyond that which he knows as his own possessed him while he did it.

It is only as we yield ourselves to the Spirit that we come into Spiritual power and knowledge. Jericho, the city of mortal thought, must it not be encamped around about by the armies of Israel? Must we not, with the ark of the covenant, march around it once each day for six days, thus gaining strength and enthusiasm to complete the work on the seventh day; when, shouting the name of our God and blowing the trumpet of Truth, the walls of mortal limitation fall away and give to us the citadel of our own soul power?

Must we not learn too, the great lesson of leaving all of the mortal life absolutely behind, and of not taking any of the accursed things over into our spiritual life? In the new life there is a new language; a new scale of values; a learning that sets at naught all of our boasted earthly knowledge. Provision has been made for all of our needs; there can be only trouble with all that we try to smuggle over and in the valley of Achor must we finally leave it to destruction.

Joshua, led by the "Captain of the host of the Lord," is invincible and irresistible in his march forward. What besieged city can stand under this invisible pressure? Have not we, when working in the great Presence, and knowing that our work must be finished before the setting of the sun, have we not done that which could not be done except we had invoked the Power?

Sun, stand thou still upon Gibeon;
And thou, moon, in the valley of Ajalon.
And the sun stood still,
And the moon stayed,
Until the nation avenged themselves on their
enemies.

The division of the territory of the Promised Land among the twelve tribes occupies from the thirteenth to the twenty-first chapter of the Book of Joshua; and it consequently has been called the "Doomsday book of the Old Testament." In this division we find Joshua is more than a great general, he is an impartial judge, and the spur to action. "How long are ye slack to go to possess the land which the Lord God of your fathers hath given unto you?" Joshua is pre-eminently a man of positive action.

Caleb comes for his portion of the land; and he asks characteristically for that part inhabited by the Anakim (giants), which he will have for his inheritance. It is the directed strength of youth that makes the hale old age; and the one who believes his powers equal to his tasks who finds that they do not wane. "Forty years old was I when Moses, the servant of the Lord, sent me to Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart, and lo, I am this day four-score and five years old. As yet I am as strong this day as I was in the days that Moses sent me; as my strength was then even so is my strength now, both to go out and to come in. Now, therefore, give me this mountain, whereof the Lord spoke in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced;

if so be that the Lord will be with me, then I shall be able to drive them out."

The strong soul asks not for the easiest inheritance, he is equipped to meet the hardest, then why not leave the easier to another, and in the strength of Jehovah take upon himself the greater task? We shall find at least one blessing as we assume the greater work as our share of the inheritance; less competition and plenty of room. Thus do we come to Shiloh (tranquillity) and set up our tabernacle there. From this eminence alone can we find cities of refuge to which the transgressor may flee and find safety and redemption.

Joshua, true son of man, comes conquering and to conquer; according to the divine promise made him; there was not any man could stand before him all the days of his life. Faithful in service, true in command, leader of a nation in its march onward; reveals to us the power of Man, child of infinite Promise, as he comes to believe in God and himself. To each of us the Spirit says as it did to Joshua: "Every place that the sole of your foot shall tread upon that have I given you." All that we understand stands under us in our consciousness, and what is rooted there can never be severed from us.

Life's Third Dimension

JUNE B. BENEDICT

THE old lady, who in the sixties said, "Man has an exterior and an interior, and nobody'd know one from t'other if it wan't for Hellfire" would scarcely have been taken seriously by her contemporaries, protesting as she did, the decomposition of the Puritan spirit. Gone were the days when men writhed publicly, torn by moral suffering, gone were the days when diaries set forth the progress of grace and neglected conduct, gone were the bold strictures on the devil and all his works, and in their stead existed a truly Victorian veiling of the struggles of the inner man, who modestly withdrew to the background while the center of the stage was filled by physiological diagrams of the proud possessor's liver or intestines. The sixties were rational in thought if squeamish in expression, an age that dwelt with terrible intensity on "Evolution" as applied to physical man and which left spiritual man out of it altogether. Religion was understood to be crumbling, its downfall caused by hard-hearted scientific men.

We can afford to smile nowadays at the suggestion of a worship bereft of the divine origin of man, finding in its place a monkey as the basis of human society. Science, as a matter of fact, still amuses its votaries by its antics in the realm of spirit and yet in spite of all that, or perhaps because of it, has completely changed the touch-me-not attitude of most religionists, when confronted in their little kingdom of the supernatural by proven fact.

Theories follow fashion but fundamental principle does not alter. If our understanding is more often based on the former when we should conform to the latter, yet whether we roar forth our wrestlings of spirit, or diagnose them with a critical scal-

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

DURING July and August while the editor is absent from Denver, the "Weekly" will continue to come to you as usual. The kind friends who make this possible are Mrs. June B. Benedict and Mrs. Maud R. Lorimer. This service of love is deeply appreciated.

The very best "signs" can never be told publicly, they are too intimate. I rejoice every day in certain demonstrations that are being made all about me; lives are being transformed, "hard" conditions are being made into stepping stones to higher development, reconciliations are achieved between those that for a long time have been severed, living is becoming rich where before it was barren. But these are things that can not be shouted from the house tops.

Some time ago a little group of friends were in the habit of meeting for spiritual realization. They had some very remarkable demonstrations. Among these this stands out in my thought: A lady was going to her dentist in the afternoon and asked us to treat her that she might feel no pain when he extracted her tooth. There were some who did not believe it could be done but others said that the realization of Truth would accomplish everything one desired. We gave the blessing asking the friend to tell us next week of the result. She did. She said she got into the chair without a hint of fear; the dentist examined her teeth for a few minutes (at least, that was all it seemed to her that he was doing) then he said, "That came out beautifully." And sure enough the tooth was out and she had not known it. Of course, the better demonstration is not to need dentistry, but it is splendid in the meantime not to have to suffer the pain that we have thought a necessary part of that experience.

St. Louis, Mo., May 28th, 1919.
Miss Nona L. Brooks,
Denver, Colo.

Dear Miss Brooks:

It gives me great pleasure to write these few lines in recognition of your valuable publication, "The Divine Science Weekly." It has a wonderful opportunity to help Humanity in its ever-onward progress of unfoldment.

Your article entitled, "The Unanswerable Argument," in the May 10 issue, is without question a most timely as well as convincing exposition of the fundamental basis for the Truth and Divine Science. It is most necessary that the Leaders of our grand

movement lay especial stress upon the need of living the Life which in itself will bring Freedom, Health and Abundance in place of making the Healing of bodily ailments the all important. While it is true that unless mankind will awaken to the larger perception of Truth, which is following the precept or living example, we will only establish another system of healing instead of building upon that "Rock Foundation" that only the good is true, and that Humanity must think, speak, and act according to this principle, for only in so doing will the root of every disease and undesirable condition be removed, thus healing of the body and affairs be accomplished.

The Leaders of Centers and Colleges must lay greater emphasis upon this essential phase of our Doctrine, and as the Head of your College you can be of greater service to Humanity in following out this feature. Having had the pleasure of getting my instructions from that dear soul Mrs. M. E. Cramer, who always laid great stress upon the renewing of the Mind in Christ Jesus I am happy, and rejoice to see that you place the living of the Life in the foreground, and thus you will always be a Beacon Light in every effort in whatsoever capacity you may serve your fellow man. May you ever live in the illuminating presence of the Spirit.

With kindest regards to you, and your associates, I am,

Sincerely yours,
Chas. Schlag, Secretary.
Society of Practical Christianity, 3617-19 Wyoming Street, St. Louis, Mo.

A TRUE SPORTSMAN

"I go a-gunning, but take no gun;
I fish without a pole;
I bag good game, and catch such fish,
As suit a sportsman's soul.
For the choicest game that the forest holds,
And the best fish of the brook,
Are never brought down by a rifle shot,
And never are caught with a hook.

The woods were made for the hunters of dreams;
The streams for the fishers of song.
To the hunter who hunts for the gunless game
The woods and streams belong.
There are thoughts that moan from the soul of the pine,
And thoughts in a flower-bell curled.
And the thoughts that are blown with the scent of the fern,
Are as new and as old as the world.

So away for the hunt in the fern-scented wood!
Till the going down of the sun.
There is plenty of game still left in the wood
For the hunter who has no gun.
So away for the fish in the moss-bordered brook
That flows through the velvety sod!
There are plenty of fish still left in the streams
For the angler who has no rod."

We should tell ourselves once for all that it is the first duty of the soul to become as happy, complete, independent, and great as lies in its power.—*Maurice Maeterlinck.*

THE DIVINITY OF JESUS

ETHEL RUBY FARNHAM

WE have considered, in the two previous articles of this series, the life of Jesus in those phases where he appears most like us, and have seen how his ideals suit the thought of today, and are in line with the tendencies of modern movements. Let us meditate now upon some incidents in which he appears to be beyond us all.

The Roman centurian who witnessed every detail of the last scene of Jesus' life exclaimed at last in the deepest sincerity, "Surely this was a Son of God" (Matthew 27:54). It is true that he judged from the knowledge of a few hours, yet those who had lived most intimately with the Master for three years, declared unwaveringly "Thou are the Christ, the Son of the Living God" (Matthew 16:16). We may well wonder what led those of his day to render such a verdict.

One of his wonderful faculties was his marvelous peace—a serenity that never failed. In a little ship on a storm-tossed sea he slept quietly until awakened by his terrified friends. After his mental struggle in Gethsemane, when most men would have been exhausted, he calmly faced the soldiers, led by one of his own friends, who were sent to arrest him, with the question, "Whom seek ye?" And when they replied, "Jesus," no sign of excitement touched his answer, "I am he." When an angry mob took up stones to kill him, with unshaken dignity he passed "through the midst of them" (Lu. 4:30). There is something here surpassing the peace and poise we find in ourselves, when we have opposition, danger, or fear to face. Based upon this calmness was the marvelous courage he displayed, not only in physical danger, but when failure and perplexity seemed inevitable. To realize this to the full, we need only read Hughes' volume on "The Manliness of Christ." Were all men such heroes, life would be divinely noble.

As striking were his many exhibitions of power. He rebuked the storm, and said to the raging sea, "Peace, be still," and there was a great calm (Mark 4:39). He knew his power over seeming lack, and the tax was paid (Matthew 17:27). He declared power over sin, saying to the soul in bondage, "Go, and sin no more," and his power made the soul whole (John 8:11). He rebuked the fever, and every kind of sickness, even the dreaded leprosy, yielded to his power. He even "spoiled the spoiler, Death," saying to the seemingly lifeless form, "Damsel, arise"—and power returned in life-giving streams. No wonder those about him marveled, saying, "What manner of man is this, that even the wind and the sea obey him?"

Beyond all our ordinary experience was his command of life, so that more than once he declared, "I am the Life." This life he had power to give out in countless healings, yet his own store of life was not diminished or depleted.

With all this went extraordinary keenness of intelligence and depth of wisdom. "He needed not that any should testify of man, for he knew what was in man" (Jn. 3:25). By this "light that light-

eth every man that cometh into the world" he invariably knew what to say or do in any emergency; and when the Pharisees attempted to involve him in contradiction, he not only silenced them by his answers, but drew from the storehouse of Infinite Intelligence a spiritual truth for the uplift of all his hearers.

As for love, this man showed his divinity in being all permeated with love, and expressing it in every act. Even his denunciation of the hypocrites sprang from his deep love of mankind, and his longing to "unbind every burden." He manifested affection toward his disciples when he washed their feet, and wonderful tenderness in his way of speaking to Jairus' little maiden, and to the widow at Nain. And he met the severest test of an unfailing love when he called Judas "Friend" at the very moment when he was betraying him with a kiss and when he said of those who nailed him to the cross, "Father, forgive them, for they know not what they do." God-like indeed is the love which can pray for its betrayers and torturers!

These and many other traits in Jesus were far beyond the reach of common humanity. How then did he himself account for them? This was his unfaltering affirmation: "I and my Father are One." This word "Father" was his favorite word for God from childhood—a name scarcely met at all in the Old Testament, yet always on his lips. Evidently he meant by it that he was of the same substance with the Infinite—an expression of Divinity. This was the key to all his greatness. His peace came from his sure knowing that he was divine, hence nothing could injure him. His power was an expression of divine power—the same power that raised the storm could control it. Life is an attribute of God, therefore, life streamed forth from him. He was Wisdom because he could draw upon the inexhaustible store of divine intelligence; could see as God sees. His love was inevitable, because he believed so firmly in a God of love, one who cared even for a fallen sparrow.

All this is beautiful, but what does it mean to us? If this is only a wonderful and unique specimen of manhood, impossible for us to become, it has not much appeal; we might try to imitate it, but our efforts would be feeble. But Jesus was always trying to convince his followers that these same qualities are inherent in each of us. He spoke of "My Father and your Father" (Jn. 20:17)—he said, "I am the light of the world" (Jn. 8:12), but with equal emphasis, "Ye are the light of the world" (Matthew 5:14). "Peace I leave with you, my peace give I unto you." "All power is given unto me, and lo, I am with you all the days" (Matthew 28:18, 20). "I came that ye might have life, and have it more abundantly" (Jn. 10:10). "I will give you a mouth and wisdom" (Luke 21:15). "I pray that the love wherewith Thou hast loved me may be in them" (Jn. 17:26).

This is the gospel, the good news, of Jesus; that we are heirs of divinity with our Elder Brother;

and lest we should question this, he said explicitly, "The works that I do shall he that believeth on me do, and greater works than these shall he do" (Jn. 14:12).

Years afterward his "beloved disciple" wrote, from the depth of proved experience, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and we know that when He shall appear, we shall be like Him, for we shall see Him as He is." This is the goal toward which the deepest desire of our hearts reaches out—to see God as He is, Infinite Love, Infinite Life, Infinite Power, to realize His fulness in us, and to be like Him, as Jesus was.

LIFE'S THIRD DIMENSION

(Concluded From Page 4)

pel, noting every variation, phenomenon and functional disturbance according to the approved method of modern psychology, yet the while we understand the direction in which we are tending is diametrically opposite to that one followed a few years back. In a certain sense we are inheritors of the sturdy interest in concerns of conscience of our Puritan forbears, and in another sense, we follow the last critical commentary of the Subliminal Self which *discerns as it functions*.

However that may be, there is no longer a divided interest in the outer and inner man, for we have merged him in one harmonized Whole, expressing as it does the third dimension of life, not as mysticism expressed it, but founded on experiment and solution of hitherto uncomprehended powers, powers that until now have been accidentally or unconsciously focused but which are today beginning to be understood for themselves and utilized according to their true purpose.

Surely this is the Return of Man on Himself, the return of man to the cognizance of his eternal quality of spirit, which he knows to be the motive power of all his success—a success founded on the fine coordination of the primary elements of the Universe, which he shares in and distributes.

Natural Scientists speak of the final expression of matter as absolute, spiritual scientists speak of it as one substance identical in inception and manifestation.

Our thoughts, intangible, ethereal, the symbol of spirit are free to range the unseen and the seen; clean, swift, piercing, they destroy falsehood and ugliness; creative, fruitful, they bear within themselves the image of the Living Word.

So are we free to manifest the invisible by translating it into terms of human experience which thus becomes divine experience, conscious of Itself.

Man reveals God, by revealing himself, that Self which is the third dimension of life, that spirit which is the medium of its expression.

God is the final Reality; beyond Him human thought cannot go; short of Him it cannot rest. Thought about God is thought in its farthest reach. Experience of God is the deepest need and desire of man; consciousness of it his joy and strength, his transforming power.—Charles Sumner Nash.

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730 East Seventeenth Avenue, Denver, Colo.

From Articles of Incorporation and By-Laws:

The objects for which said College is incorporated are: To establish a college for the purpose of instruction in the law and order of Divine Healing as declared by Jesus Christ, and for the promotion of the religious, educational and ethical principles which are known as Divine Science, and to grant and confer degrees, diplomas and ministerial certificates to graduates.

To establish and promote the organization of churches and colleges of Divine Science in the State of Colorado and elsewhere.

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